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The Undisputed Traits of The Mahdi

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Publisher's Note

Indeed, all praise belongs to Allah. We praise Him and seek His forgiveness. We seek refuge with Allah from the evils of ourselves and from the evils of our actions. Whomsoever Allah guides, none can misguide him. And whomsoever Allah leaves astray, none can guide him. I bear witness that there is nothing worthy of worship except Allah, alone with no partner. And I bear witness that Muhammad is His slave and His messenger. May Allah send salah and salam upon him, his family, his companions, and all those who sincerely follow him. As for what follows...

Shaykh al-Albani said: It is not permissible for the Muslims to ignore striving for Islam and establishing an Islamic State on earth. Waiting for the emergence of the Mahdi and the descent of 'Isa (peace be upon him) out of despair or imagining that that is not possible before they arrive is a false notion and hopelessness. Allah and His Messenger (peace and blessings of Allah be upon him) did not tell us that Islam would not return or regain power on earth except at the time of the Mahdi and 'Isa (peace be upon him). It is possible to achieve that before they come if the Muslims implement the means of doing that because Allah says :

“O you who believe! If you help (in the cause of) Allah, He will help you and make your foothold firm.”

[Muhammad 47:7]

“Verily, Allah will help those who help His (Cause).”

[al-Hajj 22:40]

Allah has commanded the Muslims to strive for this religion and call people to it, debate with the kuffar and invite them to Islam with wisdom and beautiful preaching, and fight them until there is no longer any shirk on earth. Allah says :

“And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allah), and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do” [al-Anfaal 8:39]

Ibn Kathir (may Allah have mercy on him) said: Here Allah commands us to fight the kuffar “until there is no more Fitnah,” i.e., shirk, “and the religion (worship) will all be for Allah alone,” i.e., the religion of Allah will be the one that prevails over all other religions.

This command is not specific to any particular time or place; instead, the Muslims are commanded at all times and in all areas. Undoubtedly striving for Islam and supporting it on earth requires the Muslims to work hard, strive hard and implement all means that will lead to that.

You should be aware that the Mahdi, upon whom be peace, will undoubtedly appear and rule the earth following Islamic Shariah.

In closing, we ask Allah that this be a means of guidance for everyone who seeks the truth out of sincerity to hold fast to it. We ask Allah should the Mahdi appear in our lifetimes to make us among the ones who support and aid him in establishing justice on earth. May Allah send salah and salam upon our teacher and guide, Muhammad, his family, and his companions. We end by saying that all praise belongs to Allah, the Lord of creation.

بسم الله الرحمن الرحيم

The Awaited Mahdi, Muhammad ibn Abdullah from the Ahlul Bayt(the family of Prophet Muhammad, peace be upon him), is neither a prophet nor does he lay a claim to prophethood. Recurrent ahadith and reports have reached us in that he will be a rightly-guided Khalifah, and Ahlus Sunnah do not differ on the following: that he is a human being who is neither a prophet nor infallible, that he will fill the earth with justice and equity just as it was filled with injustice and tyranny, his mission is one of reform and governance with justice and equity, and to eliminate injustice and oppression, as well as to undermine fabricated laws and legislations of jahiliyyah with shovels of truth and wisdom, and to confront the people of superstitions and deceitful liars who have been plagued by insanity and madness, and those in who have been affected by mental illnesses, and whom Satan has taken possession of and swayed them from the right path.

In every century and generation, the Islamic Ummah has been tested with malicious people swaying others from the straight guidance who do not comprehend any knowledge and do not accept any advice. They have bad intentions, repulsive goals, and malicious ambitions, which they have accumulated due to the darkness of ignorance combined with their desires and shackles of misguidance, having taken over their hearts to deem destruction good and not understand reform. They glorify those who agree with them, declare innovators or disbelievers their opponents, harm people, spread corruption on earth, make it permissible to lie to promote their misguidance and ridicule scholars who expose the truth about them.

From these malicious gangsters who have emerged in this era are those calling themselves al-Mahdiyyah in relation to one of their elders who had misled them. He made himself the Awaited Mahdi; while he was ignorant of facts and perpetuated a false reality, he has concealed and deceived others who have been amazed by his illusions and wonders. That is undoubtedly the disease of misguided people!!

The one which belies the truth due to the abundance of liars and negates the realities due to plenty of deceivers falls into error because the truth is shining, and

falsehood is blinding. The signs of The Mahdi that are established in the authentic ahadith are well defined - so beware - beware of the myths and lies of the Rafidah in their versions of the Mahdi, and beware of rejecting the authentic ahadith, denying the truth, and contending with truthfulness, because in this time many contentions have been fabricated. Much of mankind has adopted various opinions concerning the Mahdi.

- 1- So a section departed from the moderation which Allah and His Messenger commanded. They have abandoned balance and objectivity in this significant and vital issue and went to excess in denying Mahdism, calling it a superstition with no reality to it; they belied several ahadith and authentic narrations, irrefutable arguments were rejected, and they claimed that it was one of the myths of the ancients, a superstition, and the sayings of the deaf, and from their sayings is the following: (And the claim of the Mahdi, from its beginning to its end is based on outright lies and repulsive beliefs based on superstitious hadith. These made-up ahadith were put together as a basis for terrorism and intimidation, which people used to conquer others. Opposed to it, it is known conclusively about the Noble Messenger: **“Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful.”** [at-Tawbah: 128] Therefore, he will not force his nation to believe in a man from the children of Adam, unknown, in the world of the unseen, who is not a close angel, nor a prophet sent, and who does not bring a new religion from his Lord with what must be believed in, then he leaves his nation fighting over belief in, or denial of him until the Day of Resurrection. This is impossible for the Shariah to bring about, as it is the seed of permanent strife and a problem that can not be resolved, and the Messenger is the one who came to fight fitna...). And another of them says: (This belief - meaning: the idea of the Mahdi - caused misery to Muslims for a long time, as many of them made this claim, and revolted against the rulers, resulting in rainfalls of blood...).

It is not hidden from those with knowledge and insight that the claims mentioned above go into excess in dealing with knowledge-based issues, injustice in judgment, and a departure from the justice that Allah and His

Messenger, peace and blessings be upon him, commanded. How much distance from moderation, opposition to established principles, and lack of shar'i guidance toward understanding the current reality, and how often does this speech leave truth for falsehood and guidance for misguidance, and there is no doubt that this is a mistake in methodology and thought. It is not permissible to reject the truth for falsehood. Some people have even claimed prophethood! So how do we respond? The Jahmiyyah and those similar to them denied Allah Almighty's Names and Attributes, so should we deny Allah Almighty due to that? Definitely, not! Imam Ahmad, may Allah Almighty have mercy on him, said: (We do not detract from Allah a single one of His attributes with repulsive defamations).

- 2- And a section of mankind does not deem these ahadith authentic, and they do not understand what was transmitted from the Prophet, peace be upon him, in this topic of ahadith, and came up with ijtiḥad after intense research and investigation of the truth, leading them to deny it and lack imān in it. So those will have one reward according to his saying, peace be upon him, "When a judge does ijtiḥad and comes to a right decision, he will have a double reward, but when he does ijtiḥad and errs, he will have one reward.") [Bukhari & Muslim]. The authenticity of this is agreed upon through Yazid bin Abdullah bin Ibrahim bin al-Harith, on the authority of Bashir ibn Sa'id, on the authority of Abu Qais, the freed slave of Amr bin al-Aas, on the authority of Amr bin al-Aas.
- 3- A section of the people accepted everything that came and went and did not see any difference between the harmless and harmful, so they accepted fabricated reports, false tales, and flimsy baseless arguments and were like a woodcutter at night; their chains of transmission are on the authority of Hayyan ibn Bayan and his class. And a group of these people live off visions and dreams and confuse between truth and falsehood, and mix truth with lies, taking the authentic ahadith about the Mahdi and joining them together with weak ahadith, and coming up with laughable conclusions and odd opinions. And one group of them was certain to determine the time of the emergence of the Mahdi with the death of such-and-such of the Kings of this era, and this comes from ignorance and reliance on assumptions, which is the least trustworthy ḥadith.

- 4- And some people have become bewildered by darkness, abhorrent doubts, and vast chaos between what is believed and denied and what is rejected and proven, and in the past, it was said: (If the one who does not know kept silent, the dispute would fall[away]). And with the absence of scholars and reformers, chaos reigns, confusion flourishes, discipline and moderation are lacking, and each of the madmen and those in whose hearts is a disease say, “I am joking, I am joking.” Each one makes up his own opinion, and the one who is not worthy to speak comes first to discuss these issues. When the lions disappear, foxes appear.

*I’m informing you that a fire was kindled behind you and advances forward
oh resting lapdogs.*

*And they spoke of a great matter. Had you been present, they would have
refrained.*

- 5- And some comprehended the truth, so they followed it and believed in the Mahdi. They say that he is from the descendants of the Noble Muhammad bin Abdullah, May Allah's peace and blessings be upon him and that he (The Mahdi) is from the household of the source of the message. And that he is neither a prophet nor infallible, and he does not lay a claim to prophethood. He is a human being like the rest of humankind, except that Allah chose him and preferred him over many of those He created as virtuous. **“He chooses whoever He wills to receive His mercy. And Allah is the Lord of infinite bounty.”** [Ali ‘Imran 74] **“This is the favor of Allah. He grants it to whomever He wills. And Allah is All-Bountiful, All-Knowing.”** [al-Ma’idah 54]. These are the Imams of Hadith and the elected Scholars of every age. They do not exaggerate in affirming him or limit the Mahdi’s emergence to visions and speculations. They do not deny the established narrations due to the rise of deviant sects and misguided groups claiming he is the “Infallible Imam.” The truth is guidance between two misguidances, mercy between two torments, and the middle between two falsehoods. The well-known Tabi’i Muhammad bin Sirin (May Allah have mercy on him) said: “The Mahdi is from this Ummah, and he is the one who leads Isa bin Maryam in salah.” Ibn Abi Shaybah reported on the authority of Abu Usama, on the authority of Hisham, on the authority of Ibn

Sirin. And Imam al-Barbahari said in Sharh al-Sunnah: “The belief in the descent of Isa bin Maryam, peace be upon him, he descends and kills Ad-Dajjal..... and prays behind the descendant of Muhammad, peace be upon him). And Imam Ibn Hibban mentioned the Mahdi in several chapters in his Sahih. Imam Ibn al-Qayyim, may Allah Almighty have mercy on him, said in Ighaathah al-Lahfan: (The Muslims are waiting for Isa bin Maryam to descend from heaven, to break the cross, kill the pig, kill his enemies from among the Jews, and his worshippers from the Christians, and they are waiting for the emergence of the Mahdi from Ahlul Bayt, who will fill the earth with justice, as it was filled with injustice). And he also said in al-Manar al-Munif - after quoting some of the ahadith of the Mahdi -: (These are some, even if there are some weakness and strangeness in their chain of transmission, but they strengthen one another and reinforce each other, and these ahadith are the sayings of Ahlus-Sunah).

al-Saffarini said in his creed:

It does not come with any condition of the text,

Just what is true without any difference.

Among them is the final Imam

Muhammad al-Mahdi and The Messiah.

And he said in his explanation of these verses: The sayings of the Mahdi abounded until it was said: (There is no Mahdi but Isa (Jesus), and the correct view of the people of truth is that the Mahdi is not Isa and that he will emerge before the descent of Isa, peace be upon him, and there are many narrations about his emergence until they reached the level of tawatur (successive) and became widespread – until it became one of the beliefs of the scholars of Sunnah).

Those who claim that there is no Mahdi but Isa do not have evidence for this, nor are they able to weaken the established narrations about the Mahdi, and the hadith “There is no Mahdi but Isa” is not established in any way, and Ibn Majah narrated it in his Sunan (1341), al-Hakim in his Mustadrak (4/441), and al-Khatib in his Tarikh (5/361) from the path of Yunus Bin Abdul-A'la Al-Masri: Narrated to us Muhammad Bin Idris Al-Shafi’, narrated to us Muhammad Bin Khaled Al-Jundi on the authority of Aban

Bin Saleh, on the authority of al-Hasan, from Anas may Allah be pleased with him.

Al-Nisa'i, Al-Hakim, Al-Bayhaqi, Al-Dhahabi, Al-Qurtubi, Al-Saghani, and Abu Al-Fath Al-Azdi rejected it. And he said that it is memorized from al-Hassan in mursal form, narrated by Jarir bin Hazem from him.

Al-Dhahabi believes that Yunus bin Abdul-Ala did not hear this report from Al-Shafi'i.

Ibn al-Salah mentioned in his Amaliah: (Aban bin Salih did not hear from al-Hasan).

Al-Bayhaqi, may Allah have mercy on him, said: (The ahadith mentioning the emergence of the Mahdi are absolutely correct.) Siddiq Hasan Khan said: (Some of the ahadith about the Mahdi are authentic, some are good, and some of them are weak. His affair is well-known among all the people of Islam throughout the ages)

al-Fassi said in al-Marasid:

The reports of al-Mahdi also came

Through too many ways to mention

And the texts of the people of investigation and knowledge in that are very many.

Ibn al-Qayyim said in al-Manar al-Munif: (As for the Imami Rafidah, they have a fourth opinion, which is that the Mahdi is Muhammad ibn al-Hasan al-Askari, the awaited one, from the sons of al-Husayn ibn Ali, not from the sons of al-Hasan ibn Ali, who is present in the cities absent from sight, who inherits the stick and was sealed away inside the cave of Samarra as a young child For more than five hundred years. No eye has seen him after that, and he has not felt any news or trace in him, and they are waiting for him every day. They stand with horses at the cave door and shout for him to come out to them, come out, Mawlana, come out, Mawlana. Then they return with disappointment and deprivation; this is their custom. And nobody described them better than who said:

Did the cave yet birth the one who

You speak of out of your ignorance

Your minds are covered with dust, for you are

The third between a griffin and a ghoul

And these are the most disgraced of the children of Adam and laughing stock that every sane person finds ridiculous.

As for the ahadith on the authority of the Prophet about the emergence of the Mahdi, the chains of which Ahlus Sunnah deem authentic, more than one of the scholars spoke of their tawatur. Al-Shawkani, may Allah have mercy on him, wrote a treatise he called: The Clarification in the Tawatur of what came about the Antichrist and the Messiah.) And in this risalah, he says, (These mutawatir ahadith about al-Mahdi are fifty ahadith, from them al-Sahih, al-Hassan, and al-Da'if al-Munajbir, and it is undoubtedly mutawatir according to all usuli definitions of it).

Imam Abu al-Hasan al-Abri said in the book *Manaqib al-Shafi'i*: (The reports have been frequent and extensive from the Messenger of Allah, peace be upon him, mentioning the Mahdi, that he is from his family, that he reigns for seven years, that he will fill the earth with justice, that Isa bin Maryam will come out and help him to kill the Antichrist, and that he leads this nation, and Isa prays behind him). Most scholars took this topic (talk) from al-Abri, and Ibn al-Qayyim transmitted it from him in *al-Manar al-Munif*, al-Hafiz al-Mizzi in *Tahdhib al-Kamal*, and Ibn Hajar in *al-Fath*, and no one disagreed with him in this.

Siddiq Hasan Khan said: (And the ahadith mentioning the Mahdi – with all their different narrations - are abundant to the extent of tawatur). The correct view of the scholars' sayings is that tawatur (widespread abundance on a narration) has no limit.

From the ahadith in this topic is the hadith of Abdullah ibn Masood on the authority of the Prophet, peace be upon him, he said: (If there was only a day left in this world, Allah would lengthen that day until He sends a man from me or from my family whose name is similar to my name and the name of his father is similar to the name of my father - and it came in some of his

narrations - He will fill the earth with equity and justice as it was filled with injustice and oppression) and this report was narrated by Abu Dawood in his Sunan (4282) and by al-Tirmidhi in his Jami` (2231), and by Ibn Hibban in his Sahih (15/234) and others from the path of Zaida, Abu Bakr bin Ayyash, Omar bin Obaid and Fitr as reported by Abu Dawood, and Sufyan al-Thawri As according to Ibn Hibban, and Sufyan bin Uyaynah in a narration from him, according to Naim bin Hammad in the tribulations, and Shu'bah as with al-Hakim as a commentary, and al-Amash as with Ibn Uday, and Suleiman bin Qarm, Yahya bin Tha'labah, Hammad bin Salamah and Qais bin al-Rabi' as with Abu Omar al-Dani and al-Khatib in his Tarikh, and Othman bin Shabrama, and Amr bin Abi Qais as according to al-Tabarani, and the wording of Ibn Shabrama according to Ibn Hibban in his Sahih (his name is similar to my name, and his character is mine) all of them on the authority of Asim on the authority of Zir on the authority of Abdullah ibn Masood may Allah be pleased with him.

And Asim from Zir is not alone; Abu Ishaq al-Shaybani followed him. This came in the tabaqat al-muhadithin bi asbahan.

And it was narrated on the authority of Asim, Hisham bin Muadh, as according to al-Tabarani in al-Kabir, and Sufyan ibn 'Uyaynah and Sufyan al-Thawri as according to al-Tirmidhi, Omar bin Obaid al-Tanafsi as with Ahmad, Abu Ishaq al-Shaybani as with al-Bazzar in his Musnad, Hamza al-Zayat as with Ibn Uday, Wasit bin al-Harith and Abu al-Ahwas Salam bin Salim as with al-Tabarani, and Muhammad bin Ayash bin Amr al-Amiri as with Abu Amr al-Dani with the wording (his name is similar to mine) and they did not mention (and his father's name is my father's name).

The news report from Abdullah bin Omar bin Aban, on the authority of Yusuf bin Hawshab Al Shaibani, on the authority of Abi Yazid al-Awar, Amr bin Murra, on the authority of Zar, on the authority of Abdullah, who said: The Messenger of Allah, peace be upon him, said: "The world will not go away until a man from my ahlul bayt comes whose name is like my name." Narrated Tabarani in al-Kibar and Abu Na'im in al-Hilyah and Ibn 'Adi in al-Kamil.

Al-A'mash differed on it, as well as Shu'bah, and Sufyan al-Thawri; sometimes they mention it, and sometimes they leave it. It was authenticated by al-Tirmidhi, Ibn Hibban, Sheikh al-Islam Ibn Taymiyyah and his student, the scholar Ibn al-Qayyim, and other scholars of hadith.

And it came in Sunan Abi Dawood (4285) from the path of Imran al-Qattan, on the authority of Qatada, on the authority of Abu Nadrah, on the authority of Abu Saeed al-Khudri, who said: The Messenger of Allah, peace, and blessings be upon him, said: "The Mahdi is from me. He will have a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years."

Ibn al-Qayyim said in al-Manar al-Munif: (Its chain of transmission is jayyid).

In it, Imran al-Qattan is trustworthy and important, according to al-Bukhari, and al-Daraqutni said: (he has a lot of contradiction and mistakes), and al-Nasa'i said: (weak). A group of people held that his hadith is salih (acceptable), and Ibn Hibban mentioned him in his thiqat.

A witness to it that was narrated by Imam Ahmad in his Musnad (3/36) he said: Muhammad bin Jaafar told us: Awf told us, on the authority of Abi al-Siddiq al-Naji, on the authority of Abu Saeed al-Khudri, he said: The Messenger of Allah, peace be upon him, said: (The Hour will not come until the earth is filled with injustice and oppression, he said: Then a man will emerge from my family - or from my ahlul bayt - who will fill it with equity and justice as it was filled with injustice and enmity." Abu Na'im al-Asbahani said in "al-Hilyah on this hadith: it is well-known from the hadith of Abu al-Siddiq on the authority of Abu Saeed."

And it came in Sahih Muslim (2913) through Ismail bin Ibrahim, on the authority of al-Jariri, on the authority of Abu Nadrah, he said: "We were in the company of Jabir b. 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of foodstuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their

dinars and mudds. We said: Who would be responsible for it? He said this prevention would be made by the Romans. He (Jabir b. Abdullah) kept quiet for a while and then reported Allah's Messenger (ﷺ) having said there would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to Abu Nadra and Abu al-'Ala: Do you mean 'Umar b. 'Abd al-Aziz? They said: No."

Al-Haythami and Suyuti deemed this hadith to be about Mahdi.

And it came in some ahadith that he was from the sons of al-Hasan bin Ali, peace be upon him. Abu Dawood said in his Sunan (4295): (I narrated on the authority of Harun bin al-Mughirah, he said: Amr bin Abi Qais told us: on the authority of Shuaib bin Khalid, on the authority of Abu Ishaq, he said: Ali said, and he looked at the daughter of al-Hasan, and he said: (This son of mine is a master as the Prophet called him - and from his loins will emerge a man named by the name of your Prophet who resembles him in character and does not resemble him in appearance." Then he mentioned a story: "He will fill the earth with justice."

This chain of narrators is weak, as Abu Ishaq did not hear from Ali, and it has other defects.

Ibn al-Qayyim, may Allah Almighty have mercy on him, said in al-Manar al-Munif: (Most of the ahadith indicate this, and that the Mahdi being from al-Hasan's lineage is a lovely secret. Because it is that al-Hasan, may Allah be pleased with him, who abdicated the Khilafah of Allah, so Allah made of his sons one who will establish the true Khilafah with justice that fills the earth. And this is the Sunnah of Allah among His servants, that whoever leaves something for his sake, Allah will give him, or give his offspring something better, and this is in contrast to al-Husayn, peace be upon him, for he was keen on Khilafah and fought for it, but he did not gain it, and Allah knows best).

Some of the commentators have said about the words of Allah Almighty: **For them in this world is disgrace, and they will have in the Hereafter a great punishment.** [al-Baqarah: 114]: The disgrace in this world is the emergence of the Mahdi.

Imam Ibn Jarir al-Tabari, may Allah Almighty have mercy on him, said in his interpretation: (Musa told us: He said: From Amr: He said: From Asbat: On the authority of al-Suddi, his saying: **“For them is disgrace in this world.”** As for their disgrace in this world, if the Mahdi rises and Constantinople is conquered, he will kill them, that is the disgrace, and as for the great torment, it is the torment of Hell, which will not be lightened for its people, nor will death be decreed for them.)

al-Hafiz Ibn Katheer, may Allah Almighty have mercy on him, narrated on the authority of al-Suddi, Ikrimah, and Wael bin Dawood that they explained the disgrace as the Mahdi, and he corrected that, may Allah have mercy on him, that disgrace in this world is more general than all of that.

And this is the diligence of these commentators, may Allah Almighty have mercy on them, and the reference to it was made as a familiarity with the world by coming out and witnessing, not as a protest and inference.

And this is the method of many imams who report such as this, following the path of the correct evidence and firm principles, so there is no doubt in the emergence of the Mahdi, and that he is from the ahlul bayt, and that he is a just ruler, spreading justice and removing injustice, it is unavoidable. And he gives everyone entitled his right, according to the Sharia of Muhammad, peace be upon him. If he went out, it becomes obligatory for the Muslims to pledge allegiance to him, obey him and support him.

This does not mean the individual follows everyone who claims to be Mahdi, and says: I belong to it, and I am the holder of its honor. The charlatans are many, the demented are more, and those in whose hearts is a disease that has increased their wickedness and tyranny, and every day we hear of a madman claiming to be Mahdi and saying, “I am the Mahdi, I am the glad tidings.” The devils inspire them to do this, so they deceive him wanting him to fall into the abyss. And the Almighty said: **“And whoever turns a blind eye to the Reminder of the Most Compassionate, We place at the disposal of each a devilish one as their close associate,* who will certainly hinder them from the ‘Right’ Way while they think they are ‘rightly’ guided. * But when such a person comes to Us, one will say ‘to their associate’, “I wish you were as distant from me as the east is**

from the west! What an evil associate 'you were'!" [al-Zukhruf: 36-38], and therefore these have become prey to their group of demons, the laughing stock of society, confined to the dustbin of history, and some of them get involved in it because of dreams that they think they are fulfilling, and a fantasy that they think is true. **And when Allah intends for a people ill, there is no repelling it.** [ar-Ra'd 11] They've confused the Islamic nation with this repulsive action and brought upon it ordeals, and their claims have resulted in sedition. They have judged with their corrupt minds and depressing opinions upon the Sharia instead of judging by it, **"Wretched it is for the wrongdoers as an exchange"** [al-Kahf: 50].

And if these people had insight and knowledge of history, they would have refrained from that, and they would have made a better way out of getting involved in these misguidances and evils (the wise man looks before he walks, and the fool walks before he looks). And had they flipped the pages of history, they would have refrained from it, and it does not befit a believer that he is stuck from the same hole twice, but how can they be taught a lesson when **"he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah."** [al-Ma'idah: 41]

And may Allah bless Imam Abu Abdullah Sufyan al-Thawri, may Allah Almighty have mercy on him, who had a penetrating insight and a sound mind, as it is necessary to be slow and not be hasty and chaotic in this great matter. From Hafs bin Ghiyath, may Allah Almighty have mercy on him, he said: I said to Sufyan al-Thawri: O Abu Abdullah, many of the people have spoken about the Mahdi, what do you say about him? He said: (If he passes by your door, do not be involved in anything from him until people gather on him) Abu Naim mentioned this in al-Hilyah (7/31).

This is how the well-established scholars and divine callers are, who are not fooled by these superstitions and nonsense instead they investigate in the light of the Sharia, according to what is indicated to them by the Book of their Lord and the Sunnah of their Prophet, peace be upon him, through correct and explicit evidence from him.

Then there is a group of people in whom this hadith and glad tidings gave birth to a spiritual defeat, frustrated their works, decrease in spreading knowledge,

conveying the religion, and confronting deviance in the ummah, and this is due to negative impressions they have, which they rely on and refrain from serious and fruitful work and have ambitions that are the peak of bankruptcy that can occur in the mind out of pure imagination. There is no doubt that this is one of the traps and plots of Shaytan, and a false suspicion. Compound ignorance drags the ummah into devastating disasters and successive crises, and the one who is serious about disengaging (from that) is clever in his understanding, keen on what benefits those of high determination, and one who takes these motivations and good tidings, the greatest of incentives and motivations in continuing the hard work of communicating the religion of Allah Almighty, and to educate mankind and enlighten them about the matters of their religion by which they will be upright and honored, and the relentless pursuit and continuous work to consolidate the law of Allah in His earth and to distance them from humiliation and disgrace, from reliance on the enemies of Allah Almighty, and muwalah to those who disbelieve.

That is because talking about the Mahdi and other glad tidings is one of the greatest incentives for dilligence and to board the ship of salvation, and inclination of the heart and mind to become attached to Allah Almighty, to prepare to meet Allah Almighty with righteous deeds, and work to spread the pure religion, the pure 'aqidah and to consolidate power with legislative constants and principles of creed in the root of the hearts, and the evidence for that is his saying – peace and blessings of Allah be upon him – (Hasten to do good deeds before six: the Dajjal, the smoke and the beast of the earth, the rising of the sun from the west, the general command, and death of one of you.) Included by Imam Muslim in his Sahih (2947) through Qatadah, from al-Hassan, from Ziyaad bin Rayah, from Abu Hurayrah.

And the Messenger of Allah, peace and blessings be upon him, said: (If the Hour comes and one of you has a seedling in his hand, and if he is able not to rise until he plants it, let him do so) Narrated by the Imam in his Musnad (3/191), and Abd bin Hamid in al-Muntakhab from his Musnad (4), and al-Diya' in al-Mukhtara (7/264), all of them are from The path of Hammad Ahmad Musnad, and al-Bukhari in al-Adab al-Mufrad (146), and Abu Dawood al-Tayalisi bin Salama (3/545), all on the authority of Hisham bin Zaid, on the authority of Anas.

It was narrated from another path, narrated by Ibn al-Arabi in his dictionary (1/116) through Abd al-Hamid ibn Salih: We were told by Waki', on the authority of Shu'bah, on the authority of Hisham ibn Zayd, on the authority of Anas, who said: The Messenger of Allah, may Allah bless him and grant him peace, said: (If the Hour comes upon one of you, And in his hand is a seedling, let him plant it) It is as if this path is not reliable, as Imam Ahmad narrated it in his Musnad (3/184) on the authority of Waki', on the authority of Hammad bin Salama, on the authority of Hisham bin Zaid, on the authority of Anas, and this is the reliable one.

And it was narrated from another path on the authority of Shu'bah, and it was narrated by Ibn Uday in al-Kamil (5/38) through the path of Omar bin Habib al-Qadi, on the authority of Shu'bah, on the authority of Hisham bin Zaid, on the authority of Anas.

This path was rejected by Ibn Uday, and he said about it: (This is from the hadith of Shu'bah, on the authority of Hammad Ibn Zayd, and only Umar Ibn Habib narrated it, and this hadith is known from Hammad Ibn Salama, on the authority of Hisham Ibn Zaid).

And Omar bin Habeeb: al-Bukhari said about him: (There is talk about him), and Ibn Ma'in and al-Nasa'i said about him: (Weak).

The scholars of Islam realized this, and the inheritors of the prophets understood it, like their Prophet, peace be upon him. Dawood bin Abi Dawood al-Madani said: (Abdullah bin Salam said to me: If you heard of the Antichrist that he has come out while you are planting palm trees, it is not too late to plant them, for people will still live after that) al-Bukhari in al-Adab al-Mufrad (169) through the path Suleiman bin Bilal, he said: Yahya bin Saeed told me, he said: Majd bin Yahya bin Hibban told me, on the authority of Dawood.

al-Ala'i said: (This report intends to encourage people to start actions before the deadlines come and to take advantage of times before the attack of pests, and he, peace be upon him, was the one who preserved this with the highest position, and the best opportunity, he stood in the pleasure of Allah until his feet became swollen).

Al-Qadi said - based on the hadith “Hasten with deeds”: (He commanded them to initiate actions before these signs appeared, for were they to appear, they would astonish and distract them from deeds or block the door to repentance and acceptance of work.)

Written by Sulayman bin Nasr bin Abdullah al-Alwan, 23/11/1423 AH

All praise belongs to Allah, the Lord of creation. May
the *salah* and *salam* [of Allah] be upon our prophet
Muhammad, his family, and his companions *ajma'in*.



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